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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

Jenkin Lloyd Jones, Editor 1880-1918

THE SOCIAL EVOLUTION OF RELIGION

BY GEORGE WILLIS COOKE

with a Foreword by JOHN HAYNES HOLMES

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXXXIV THURSDAY, SEPTEMBER 18, 1919 Number 3

A ROSE.

Pink petals of rose:
Bloom.
You will share this prison-cell with me,
You in your tin cup of water in the corner,
I in my narrow cot.
You were sent hither unwillingly—
And so was I—
—for dear love's sake
—and I, for liberty's.

Perfumed petals of rose:
Bloom.
Suffuse your fragrance through the corridor.
Your sweetness
Will be a sign of beauty in this bitter place—
And so will I,
And so will I.

Pale petals of rose:
Fade;
But you shall never die;
In my heart
I will bear the loveliness of you always.
Perhaps some
Will cherish the fragrance that is in the depth of me.
In beauty
You will be immortal,
And so will I,
O! so may I!

Ah, petals of rose:
You are gone!
Gone from the prison-cell,
Passed from the earth, as I shall pass.
Your time was brief:
How brief is mine!

H. Austin Simons,
A Conscientious Objector.

Leavenworth, Kansas, 1918.

Is not the most essential and beneficent of all the virtues which men and women should possess, that which the prophet Jeremiah beautifully describes as "the understanding heart"? To get inside the mind of your neighbor, to see the world from his point of view, to comprehend his motives and purposes and ideals, not to accept his opinions but to know why he holds them, what can be more blessed? Such a faculty is the basis of tolerance, the condition of true liberty, the beginning of wisdom. It is the secret also of concord, and goodwill, and surely the key to the mystery of that ethical counsel of perfection, "love your enemies." To get into your enemy's skin, to see in imagination what he sees and feel in imagination what he feels, to realize that if you had his origin and were in his position you would be acting and believing even as does he—this is the first step toward the ending of that enmity which stands in the way of brotherhood. Loving one another—this is the final achievement of the soul. Understanding one another —this is the beginning of that achievement. The noblest utterance which ever fell from human lips, was that of Jesus on the cross of Calvary—"Forgive them, Father, for they know not what they do." This speech seems a miracle of self-abnegation and generosity. But at bottom it is nothing more than a revelation of the Master's ability to understand men —even those who tortured and slew him.

What greater disappointment has come out of the War than that of Poland? One of the few results of the direful conflict which was welcomed of all men of all opinions everywhere, was the possibility of re-establishing the Polish nationality, and thus undoing, after more than a century and a half of time, the grievous wrong of the Partition. "The rebirth of Poland," said Georg Brandes, "is identical with liberty in Europe." And now the rebirth has come; but it has brought not liberty, but such outrage of liberty as would seem to be incredible even in this awful period of hatred and social chaos. "A universal pogrom covers the whole of Poland from Vilna to Lwow and Cracow," writes a correspondent from Warsaw. This pogrom is directed not merely against Jews, as in the Czarist days in Russia, but also against Lithuanians and Ruthenians, and it is characterized by all the traditional features of looting, burning, imprisonment, torture and murder. The responsibility for this tragedy lies partly at the doors of the Paris Peace Conference, as do so many of the disappointments now weighing upon the world, for the Conference unfortunately gave recognition and authority in re-established Poland to the reactionary imperialistic forces. But deeper than this lies the failure of men, in this case the Poles, to learn anything even from the most bitter experience. Liberty belongs to the Polish people. But liberty enjoyed at the cost of the liberty of other peoples, is liberty betrayed, and soon as well as deservedly to be lost.

Bernard Shaw is a brave and true man; no one in England is to be taken more seriously than he. At the opening of the Great War, he made himself of

no reputation for the sake of stating facts about the origin and character of the conflict, which only now we are discovering to be true. A recent statement about the present situation of the world has great significance.

"I am a Bolshevist," says Mr. Shaw, "so far as the word has any sense except vulgar abuse. To me Lenine is by far the most interesting statesman in Europe, and I foresee that we will all be up against his problems presently. . . . Civilization is tottering on the brink of bankruptcy and collapse. Nothing can save it but sweeping changes and resolute unrest."

What Mr. Shaw plainly means, in this statement, is not that he approves everything that is being done in Russia, but that he sees in the Bolshevist movement, and especially in its leadership in Lenine, one serious and highly interesting attempt to rebuild the world on lines of thoroughgoing democracy. The one thing that is intolerable today is willingness to accept the world as it is—to walk again in the paths that led mankind into the abyss of the Great War. And yet this is just the thing that is being wittingly or unwittingly attempted by the men who control the destinies of our civilization. One man alone, the Russian socialist, dares to strike out on "paths untrod," led by nothing but conviction and ideals, and try to lead mankind to higher levels of social order. His ideas may be wrong—his vast experiment may fail. But he should be left free to do his best, and contribute what he can to the solution of the evils which have wrecked the world. The French Revolution was hated and opposed by the conservative forces of its time as bitterly as the Russian Revolution today; and yet it was this same "Terror," as it was called, which generated the forces which liberated mankind from the bondage of feudalism. Is it not at least possible that this latest revolution may similarly be the occasion that shall bring release to men from the bondage of capitalism? Indeed, is it not this very possibility which is the real explanation of that armed intervention in Russia which marks one of the darkest pages in the history of political democracy? President Wilson's "acid test" is telling the tale.

It would be an excellent thing if one result of the actors' strike should be the organization of a co-operative movement among actors for the production of their own plays. Such an outcome might bring about the resurrection of the artistic stage in America. The crucifixion of this stage was successfully accomplished by the commercial manager, who entered the theatre as other men enter brokerage offices, for the purpose of making money. Henry W. Savage, primarily a real estate dealer, secondarily a theatrical producer, gave the whole thing away the other day when, in an interview in protest against the strike, he is reported to have said that the theatre was a business proposition, that the basis of its prosperity was capital, and that capital would hesitate to enter a field subject to the capricious tyranny of the Actors' Equity Association. That men and women, who claim to be artists in their profession, should have so long submitted to the degradation involved in this kind of management, is a tragedy of the first order. Now comes a chance to redeem that tragedy. Let the actors wash their hands of the managers altogether. Let them organize their own companies and make their own productions. Stupendous difficulties, of course, stand in the way of such an undertaking. But the public, tired and sick of the commercial theatre, would joyfully respond; and a cleansed, ennobled and sacred art would be the glory.

Blasco Ibanez is known to the people of this country principally through his phenomenally successful book, "The Four Horsemen of the Apocalypse," a perfect example of the art of popularizing the Great War for fiction purposes. His "Shadow of the Cathedral" is undoubtedly a greater novel, but its sober, detailed study of decadent Catholicism in Spain has nothing more than academic interest for Americans. *La Bodega* (The Fruit of the Vine) may be said to fall between these two in the matter of popular appeal in the United States, for its vivid picture of the vineyards and liquor trade of Spain comes at a time when Americans are making their serious experiment of national prohibition. That *La Bodega* will confirm us in our conviction that we have done the wise thing in enacting prohibition, is putting the case mildly. This book is one of the greatest prohibition documents ever written. Among other things, it smashes into bits the absurd superstition that light wines are harmless, and that the wine-drinking habits of Europeans do not affect injuriously their health, morals and economic status. In the same way does it reveal the influence of liquor as a drug which dulls the sensibilities of the ignorant masses of the people, and thus makes them unaware of the injustice and oppression imposed upon them. The Spanish novelist here confirms the judgment of James Duncan, the Seattle labor leader, who testified at the recent convention of the American Federation of Labor that prohibition had delivered the workingmen of his state into a living consciousness of their wrongs and a flaming determination to abolish them. It is to be hoped that *La Bodega* may have a wide reading. As the testimony of a European in a wine country, it constitutes a final answer to the liquor trade.

We have received from England a copy of a manifesto issued on behalf of "a journal of revolutionary Christinanity," known as *The Crusader*. On the first page of this manifesto is a picture which typifies more

vividly than anything that we have ever seen, the church's betrayal of God, Christ and humanity during the period of the Great War. The picture represents the chancel of St. Paul's Cathedral, in London. On either side are the richly carved stalls, in the background the altar with a representation of the Crucified Christ, and in the foreground on the chancel steps *a huge field gun used in action by the Royal Regiment of Artillery.* It is explained that, as the artillery regiment has no regimental colors, it is the custom to have a cannon take the place of that emblem in the memorial services! This, says the manifesto which prints the picture, "is a vivid parable of the challenge which the official churches have thrown down at the foot of the Cross." We agree! The spectacle of a piece of artillery which has slain its hundreds or thousands of human beings, planted in a cathedral, at the foot of the altar, tells the whole story of the unspeakable depths of spiritual degradation to which the church has fallen. The figure in the picture of the Christ hanging from the cross, here takes on new and very modern meaning.

"Mr. Denny conducted the usual services on Sunday, and at other times kept the dust out of the church by locking the door." It is thus caustically that W. L. George speaks of the functions of the vicar of Knapenden, in his brilliant novel, "Blind Alley." It is this latter function, keeping "the dust out of the church by locking the door," which has been most assiduously practiced, as usual, by our churches during the summer. Now, with the return of the autumn season, will be resumed that other function of conducting "the usual services on Sunday." We wonder, as we contemplate this phenomenon of the reopening of tens of thousands of churches throughout the land, if the religious life in these churches is to go on this next year in very much the same way that it has always gone on in the past. Is there to be the same dull conformity to the rites of routine, the same prostrations before denominational fetiches, the same indifference or hostility to the strivings of the multitudes for more abundant life? Outside the churches is a world in revolution! Inside the churches, is there more than a tremor of dismay? Dr. John Kelman, the successor to Dr. Jowett in the pulpit of the Fifth Avenue Presbyterian Church, New York, says in his recent volume on "The War and Preaching," that "no man who is not prepared to shock a number of excellent people is fit for the kingdom of heaven." Could any better resolve be made, by the ministers who are re-entering their pulpits these days, than that they will undertake to "shock" some "excellent people" every Sunday? Thousands of men, acting on such a resolution, might succeed in giving to America something of the shock which Jesus gave to Israel single-handed.

The Community Church:

A Catechism.

I.

Question. What is the Community Church?

Answer. It is an attempt to apply democracy to the field of religion.

Q. What is democracy?

A. Democracy is the association of free men and women, in the spirit of fellowship, to the end of the common service of the common good.

Q. How does this association of free men and women express itself?

A. Through communities, or units of social life; and by means of institutions, through which these communities function.

Q. What are these institutions which thus serve as the agents of democracy, or community life?

A. Public schools, public libraries, social centers, courts, the state.

Q. Is the church one of these institutions of democracy?

A. No! But it should be. Hence, the Community Church!

II.

Q. Why do our existing churches fail to express and lead the social life of our modern democratic communities?

A. For many reasons: among others (1) because they are denominational, and thus wedded to a social group formed and maintained by ancient theological issues and not by modern community needs; (2) because they are private, in the sense that they shut out from their membership all persons who cannot satisfy certain theological or ecclesiastical terms of association, and thus exclude most people instead of including all; (3) because they are theistic instead of humanistic in their thought, and thus accept a statement of belief instead of a spirit of service as their bond of union; (4) because they are anti-social, in the sense that they accept the individual as the center of social life, and the end of redemptive action.

Q. How does the Community Church differ from existing churches, in such ways as to make it a true instrument of democratic idealism?

A. In many ways: thus, for example, (1) The Community Church is undenominational. It eliminates affiliation with any sectarian body whatsoever, in favor of identification with the community in which it is placed. (2) The Community Church is public. It accepts the universality of the religious instinct, and welcomes all men, regardless of sect, class, nation or race, on a basis of membership identical with

that of citizenship in the community. (3) The Community Church is free. It recognizes no creed, or statement of faith, but leaves all matters of theological belief to the unfettered thought and conviction of the individual. (4) The Community Church is social. It interprets religion in terms of social change, and dedicates its members primarily to the fulfillment of social idealism. (5) The Community Church is democratic. It is organized on a basis of self-determination, recognizes a single constituency of members who are voters, and places its affairs in the hands of a board of managers responsible in all things to the congregation.

III.

Q. Is the Community Church a Protestant Church?

A. No; it is no more Protestant than it is Catholic. It marks a development out of Protestantism, from the free individual to the social fellowship of such individuals, as definite and epoch-making as the development of Protestantism itself out of Catholicism, from the church to the free individual.

Q. Is the Community Church a Christian Church?

A. No, except as it is also a Mohammedan, a Buddhist, or a Bahaist church. It recognizes no revelation save that of man's universal soul. It welcomes all men to its fold just as they are, Jew or Gentile, Christian or pagan.

Q. Is the Community Church an American church?

A. No, except as it is also an English, a French, or a Chinese church. It represents primarily the community, whose spiritual life it is serving, and through this, as the unit of the whole, that universal community life which is the circle of humanity. The Community Church is essentially an institution of internationalism, as it is of universal religion.

Q. What is the relation of the Community Church to what is commonly known as religious Liberalism?

A. The Community Church is the logical completion and perfection of the liberal movement in modern religion. It accomplishes boldly what Liberalism has been attempting timidly, in that it finally (1) shifts the basis of religion from God to man, (2) moves from the individual to the social group as the center of religious life; and (3) accepts the community in place of the denomination as the unit of spiritual integration.

IV.

Q. Are there any Community Churches in existence now?

A. Yes, there are thirty or more, now more or less imperfectly organized, in this country.

Q. Is the Community Church movement developing?

A. Yes, very rapidly.

Q. In what ways is it developing?

A. In three ways: (1) indivdual churches, in large cities, formerly related to denominational groups, are reorganizing themselves into community churches; (2) new churches, established in new residential or suburban sections of cities, are being organized on the basis of the community instead of the denominational idea; (3) old churches, in small towns or rural sections, unable to maintain sectarian rivalry, are uniting on the community basis of organization.

Q. Is the movement meeting with opposition?

A. Yes, from the denominational machines!

Q. Is the movement winning support?

A. Yes, from the people!

V.

Q. What is the final significance of the Community Church?

A. It is the spiritual expression of the contemporary movement of democracy. It is the achievement at last of what was begun but not completed, promised but not fulfilled, in Protestantism. It is free and universal religion, "making good."

Q. What is the final destiny of the Community Church?

A. Its destiny is that of democracy. It lives or dies, according as the people rise or fall.

JOHN HAYNES HOLMES.

To Improve Race Relations

A Program Presented to the Governors' Conference at Salt Lake City, August 20, by the Southern Sociological Conference.

First: That the Negro should be liberated from the blighting fear of injustice and mob violence. To this end it is imperatively urgent that lynching be prevented.

1. By the enlistment of Negroes themselves in preventing crimes that provoke mob violence.
2. By prompt trial and speedy executions of persons guilty of heinous crimes.
3. By legislation that will make it unnecessary for a woman who has been assaulted to appear in court to testify publicly.
4. By legislation that will give the governor authority to dismiss a sheriff for failure to protect a prisoner in his charge.

Second: That the citizenship rights of the Negro should be safeguarded, particularly.

1. By securing proper traveling accommodations.
2. By providing better housing conditions and preventing extortionate rents.
3. By providing adequate educational and recreational facilities.

Third: That closer coöperation between white and colored citizens should be promoted (without encouraging any violation of race integrity).

1. By organizing local committees both white and colored in as many communities as possible for the consideration of inter-racial problems.
2. By the employment of Negro physicians, nurses and policemen as far as practicable in work for sanitation, public health and law enforcement among their own people.
3. By enlisting all agencies possible in fostering justice, good-will and kindliness in all individual dealings of members of one race with members of the other.
4. By the appointment of a standing commission by the governor of each state for the purpose of making a careful study of the causes underlying race friction with the view of recommending proper means for their removal.

CONTRIBUTED

The Coming Nation

With angry skies and multitudes of angry people, the world rather blindly faces the practical choice between two great and almost opposite philosophies concerning the nature of government.

One of these philosophies is a heritage of our past. We might call it the materialist drift of opinion. Most men think mainly of the things that they can see and measure. How many billions of taxable property has your nation? How many soldiers could it put into the field? If you are toiling to get things, to buy and sell and grow rich, you tend to think of men as tools, slaves, mercenaries, things. This is practical materialism.

There are a list of maxims in trade and politics and human intercourse generally, which belong with this materialistic conception of the world! "All government rests upon force." "Every man has his price." "Do evil that good many come." "Of two evils choose the less." "You must punish your enemies."

No man can possibly be wholly a materialist. The common hunmanity asserts itself and takes its holidays; it does occasional deeds of pity; it enjoys Sunday visions of ideal things. Yet the impressions and maxims of the old world upon the whole prevail.

Another and nobler philosophy, however, is coming to light; it exists often only in a nebulous form. It is too great, real and ultimate to be confined in precise definition. It is a movement of life. It is an attitude, an impression, a spirit and a determination of will. We know no better word to call it by than spiritual. Thus, art, beauty, thought itself, music, truth, duty, friendship, love and will, that which constitutes life, whatever makes life worth while, or gives a reason, aim or end to our work, is spiritual. I cannot conceive that a bare crude force, like gravitation, can make a friendship, or that a disposition of material atoms can create an Abraham Lincoln!

The hopes and expectations of democracy, political, industrial or social, grow out of this spiritual philosophy. No one can be a good democrat who is accustomed to think of men as things or bodies, to be fed and housed. You must think of men as persons, or at least on the way to become persons. Why is war coming to be felt as an intolerable inhumanity? It is because the processes and preparations for war express an inhuman disrespect for our fellow men.

Put the idea in this form. In some real sense we, men of all races and colors, are of one family and brothers. Nothing is good for me which is hurtful for others, nothing is harmful for anyone which does not harm the wholy body of human society. The allied nations are discovering that they cannot even inflict punishment on Germany, as if it were the only Power guilty of inhumanity, without suffering themselves with Germany. The act of punishment is inhuman.

Various practical maxims and principles of conduct grow out of this marvelous and rather new valuation of human life. The Golden Rule is one of them. How should one man treat another? As a fellow or brother, that is, as he would wish himself to be treated. In Mr. Roosevelt's address at Christiania, long before the war, he boldly applied this rule to international dealings. Was he not right? This is the only possible basis for a League of Nations.

The great saying: "It is more blessed (or happier) to give than to receive" will occur to everyone familiar with the New Testament. This means that the social or useful life is the only real life. This is no pretty counsel of perfection; it is literally true and verifiable. It is at the heart of democracy.

Another democratic principle teaches the method of human conduct toward moral evil. It is not "non-resistance." It is positive: "Overcome evil with good." This is universal; it holds between nations or individuals. There is no other way to handle evil. It pronounces war futile.

The most urgent of the principles with which we must now determine social, political or international questions concerns the temper, attitude or spirit in which we act. How do we act, at our very best, toward friends, our children, our comrades in labor, our fellow citizens or strangers from other lands? We behave with friendliness, or good will. Is there any occasion on which we should not behave with good will? Should we ever harbor enmity, that is, ill will toward another man, much less a nation of men? A line of cleavage appears at once between the usual old world idea of government and the inevitable new modern development. The fact is, that all national governments have been constructed largely with regard to war, and represent the fears and suspicions of a ruling class (whether of nobles or of property holders makes no essential difference) who fear both the rulers of other nations, and also the non-possessing class. The word *government* itself bears the mark of its origin, when one or a few steered the ship and commanded others to obey. Governmental officials have always magnified their office, and suffered accordingly in the growth of self-conceit and arrogance. Given death-dealing tools for defence against enemies within and without, they have almost invariably been tempted, under stress of fear or excitement to involve their people in wars of offence and invasion. Dependence upon armed power produces an almost irresistible will to use it. Men say that "government rests upon force." This is to say that governments still belong to the militaristic type.

On the other hand, we may observe how, on our humane side, we are already modifying all governments into civilized uses. This is most marked in the administration of our towns and cities. Once, like national governments, they were intended mainly for defence against enemies and for the suppression of the violent or dangerous people within their walls. They did little enough for their people except for the ruling classes. We have almost wholly changed this abnormal bias. A modern city is a great co-operative arrangement for the public welfare. Every day adds to the functions performed by the city for its people. The public officials are public servants. Even the police force is coming to be regarded as a friendly body of men, and of women too; for we must have a proportion of women to help keep the peace.

Suppose now that we were writing our national Constitution over again, following the democratic precedents set for us by modern municipalities. We should not hint that we were framing a government out of fear of any people at home or abroad. We should be ashamed to set up national housekeeping with the apparatus of human destruction. As in all

friendly Leagues or Clubs, we should put our emphasis upon the general welfare. What can we do for one another as a nation that cannot be done so well in any other way? What can we do as a nation, that the states cannot effectively do? Whereas, with the old idea of government we needed a strict and rigid constitution, our relation now at once becomes generous and flexible. If states, being united, can help one another to maintain a richer public and industrial life than they can effect by separation into smaller units, every state, being free on easy terms to go or stay, will naturally choose to remain. Why should we compel a state to remain against its will? The only reason for a strictly enforced union is fear. Get rid of the war system and its fears, and of the idea that the government rests upon force to compel the unwilling, and you can always win and keep a free and stable union. Do you not find here our clue in providing a League of free nations? Free nations will have no need for armies and navies.

CHARLES F. DOLE.

On Certain Economic Fallacies

People in every walk of life are suffering from the high cost of living. The government is probing into the matter and this probing has had some interesting results: namely, that the high cost of shoes is due to the packers' "pyramiding of hides," that the high cost of food is due to storage of the "marginal" quantity of butter, eggs, and the like, which, by keeping commodities out of the market, makes them scarce and thus sends prices sky-rocketing; the workingman demands increased wages, the landlord increased rents, and the manufacturer increased profits, to keep pace with the soaring prices of necessities. It is indeed the "vicious circle."

And yet trade journals are full of specious reasons for the high cost of living, setting forth a line of argument that entirely blinks the facts of profiteering. Thus, one trade journal talks of the "country's prosperity," as if the excess profits of a few concerns constituted national prosperity while ninety per cent of the people suffer. For this trade journal, national prosperity means high prices, excess profits, everybody buying at these high prices, and "business flourishing." At the same time, merchants complain that their stocks remain unsold, that they are not "turned over" rapidly enough to insure sufficient profit for wages, overhead expense, and a just return on the investment of capital. At the same time, there is an unrest among the great public such as was never known before in the world's history.

The banker may explain that the high cost of living is due to "inflated credit," that the fifty-cent dollar is explainable as due to the awful waste of war and the resultant decrease of national wealth which has "gone up in smoke." He may explain it as due to decreased production. Now comes a shoe manufacturer who attributes the high cost of shoes to increased consumption. "Every one is buying shoes, therefore the price is increased." It used to be a popular superstition, at least, that increased production meant decreased prices; we always thought that quantity production was cheap production; at least so the economist, the sociologist, the financier, and all of those jugglers with figures who try to make black white have told us whenever we were inclined to be restive!

The packers have raised up that old fetish, the "law of supply and demand" to quiet our restiveness! Supply is large, demand is small, prices are low; conversely, large demand and small supply drive prices higher. What sophistry! With vast storehouses filled with butter, eggs, meat, canned goods, cereals, with wholesalers destroying food by the carload or allowing it to rot on some obscure siding, with fruit rotting on the ground,—the public is told that owing to lack of supply and increased demand prices are high! The packers tell us that they make a profit of but one cent per pound on beef. Yes, but as some one points out, what of other commodities? And so it goes.

When will the great American public awake to the fact that pernicious forces are at work, striving to squeeze out their life-blood? When will we open our eyes and see that the trouble is more fundamental than any of these things? That over-capitalization, excess profits, unjust centralization of wealth, waste of public lands and public funds, are the contributing factors to the prohibitive cost of living? When, in a word, shall we begin to realize that the whole system is fundamentally wrong and attack it where the attack will have some vital effect, namely at its roots?

A small brochure, notable for its lack of comprehension of the fundamentals of our social and economic problems, written to prove that all members of the I. W. W. are thieves, crooks, anarchists, murderers, and thugs, asserts that one of the I. W. W. leaders "sneered at respectability." Heinous crime! Reformers, prophets, martyrs, seers of all ages have done just this thing: "sneered at respectability." Savonarola sneered at the respectability of Florence, with its magnificence and its immorality; Luther sneered at the respectability of Rome; Jesus sneered at the respectability of Pharisee and Sadducee; Amos sneered at the respectability which "sold the poor for a pair of shoes." Every great mind has sneered at respectability; for respectability is but a veneer which covers up dry rot; it is the whitening of the sepulchre within which are dead men's bones; it is the cloak of peculation, profiteering; it is the smug smile of beneficent Dives, who robs the poor with one hand and gives out his ill-gotten gains as largess with the other.

When will this topsy-turvy world right itself? When will our faith that good must ultimately triumph and evil be crushed out, be justified? Still, as of yore, the soul in anguish cries out, "How long, O Lord, how long?"

WALTER SAMUEL SWISHER.

Unitarian Universalist Church, New London, Conn.

Mr. Sherwood Eddy and India's Struggle for Home Rule

Mr. Sherwood Eddy, a well known Y. M. C. A. leader, who has spent considerable time in the Orient, has recently been writing letters from India to many religious papers in this country, in which he has made statements which are very unjust to the Indian people, and which therefore ought to be corrected. Passing over the exaggerated picture which he draws of the

rapidity with which India is being converted to Orthodox Christianity, I want to do something, if I may, to correct the evil effect of his unwarranted attack upon the movement which has arisen in India to secure Home Rule,—Home Rule within the British Empire, like that enjoyed by Canada, Australia and South Africa. This fine movement, which has behind it almost the entire Indian people, of every class and every religious faith, has the warm sympathy and support of the Liberal Party in England, and of course it ought to have the sympathy of all lovers of liberty and justice everywhere. It is especially to be regretted, therefore, that an American should publish statements in this country of a kind to misrepresent and create prejudice against it.

Mr. Eddy represents the Home Rule movement in India as an attempt to drive the English out of the country. Unless he is absolutely ignorant he knows it is nothing of the kind. It proposes to leave all foreign affairs and the army and navy entirely in the hands of Great Britain, and also the management of all affairs and the adjustment of all relations between the different states and provinces into which India is divided. What the Indian people ask is, simply the privilege and the right to manage their own home affairs,—a right which belongs in justice to every civilized people in the world.

Says Mr. Eddy: "If the British withdrew tomorrow, India would welter in blood from the Himalayas to Cape Comorin." Why does he make so uncalled for and so misleading a remark? The Indian people are not asking the British to withdraw. And as to the country "weltering in blood," does he not know that there is not a more peace-loving and orderly people in the world than the people of India? If ever they show signs of revolt or resistance to the government, it is only when they feel that tyranny and cruel injustice are being inflicted on them; and as soon as the injustice is removed, there is no more law abiding people on earth than they always show themselves to be.

Mr. Eddy declares that the people of India are not capable of ruling themselves because of three things, namely, their illiteracy, their castes and the number of languages spoken among them.

1. As to their illiteracy,—who is responsible for it? The government, not the people. The foreign rulers of the land tax the people to the extreme limit, but refuse to give them schools. After 150 years of British rule there are schools for only 1 boy in 8 and 1 girl in 140. It is to get rid of their illiteracy, among other evils, that the people want Home Rule. In such Native States as Baroda and Mysore, where Home Rule exists, there is universal free compulsory education for both girls and boys. Give British India home rule and her illiteracy will rapidly disappear; but unless the people are permitted to control their educational affairs, no one can see any prospect of its disappearing within any discernable future.

But the illiteracy of India (regrettable as it is, and disgraceful as it is to the government which is responsible for it) does not justify the withholding of Home Rule from the people. As a fact there are in India more than 14,000,000 literates. These are scattered in all parts of the land and are the people's natural and trusted leaders. Can anybody believe that these millions of intelligent men who know India and are wholly identified with its interests, are not better fitted to shape its laws and to rule it, than are foreigners who are ignorant of the land till they get there, who never make their permanent home in India, who never identify themselves with the country's interest, who, to use the language of Edmund Burke, are mere "birds of passage" who come to India for a few years of high salaried service, and as soon as their terms of office are over hurry back to England, which they have never ceased to regard as "home," to find their real interests there, and to live there the rest of their lives on the pensions which they draw from the extremely impoverished Indian people?

2. Mr. Eddy declares that the Indian people are not fit for Home Rule because of their many castes. Does he not know that caste in Indian does not apply to political matters? (as it does not to business). It applies only to religion and to certain social customs. In political and business affairs the different castes mingle freely. It is only ignorance or something worse that cites caste as a reason why the people of India should not manage their own affairs.

3. As to the many languages spoken in India, that is no more an argument against Home Rule there, than is the many languages spoken in this country an argument against home rule here. As a fact there are fewer languages spoken in India than in the United States. In order to get the misleadingly large number of Indian tongues that he mentions, Mr. Eddy has to include the languages of all the small and unimportant hill and mountain tribes that live in remote and often almost inaccessible regions—similar to the small tribes of our own American Indians. In the United States we have people who speak all the languages of Europe, most or all those of Asia, and many of the tongues of Africa and the Islands of the sea. Add all these languages to those of our numerous little Indian tribes, and we far outdo India in our number of tongues. But shall we argue from this that we in America are incapable of self-government, and need to be ruled by some nation in a distant part of the globe?

The truth is, the main languages of India are few, fewer than in Europe. The great state of Bengal has 50,000,000 people, and one language, with a fine literature. Why then should not Bengal have Home Rule? Most of the other great states have a single main language, of a high order, which is the vernacular of nearly the entire population. Why should not all these great states—states equal in size and population to France and England and Italy, and possessed of a civilization hardly less high—why should not they all have self rule?

To say that these great civilized states are not fit to rule themselves (rule themselves better than any foreign state can possibly rule them) is wholly without warrant. They have been civilized states for 3,000 years. They ruled themselves before the British came. Has 150 years of British control caused such degeneration in them that now they must be ruled by foreigners? The truth is, by far the best government that now exists in India, is in some of the Native States, like the two that I have already mentioned, which have Home Rule.

There is no lack of ability in India. There are plenty of men capable of filling every office and every position of trust and responsibility in the land, even to the very highest. It would be easily possible to create legislatures in all the great leading states essen-

tially the equals of the State Legislatures of this country or the Provincial Legislatures of Canada, and to create a National Indian Parliament little if any inferior to the fine Parliament of Japan, or to the National Congresses and Parliaments of France, Great Britain, and the United States.

The greatest war in history has been fought to give the power of self determination to subject peoples. If to little Belgium and Serbia and Armenia, why not to Great India? If 30,000,000 civilized Poles have a right to govern themselves, why not the 315,000,000 civilized people of Hindustan? Will not free America give her sympathy to India struggling to be free?

J. T. SUNDERLAND.

SELECTED

Germany's Physical Handicap

"A Nation Broken in Body and Spirit."

That Germany is a broken nation, both in body and spirit, and that a long time must elapse before the efficiency of the people is restored, owing to the semi-starvation of the war, are among the conclusions contained in a report on food conditions in Germany just issued by the British Government as a White Paper. The report is by Dr. Ernest H. Starling, and includes memoranda on agricultural conditions in Germany by Mr. A. P. McDougall, Chief Live Stock Commissioner for Scotland, and on agricultural statistics by Mr. C. W. Guilleband, Fellow of St. John's College, Cambridge.

Before the war, it is pointed out, Germany was nearly self-supporting, and the population of Germany was better fed than any of the three chief Allied countries. She began the war with a considerable margin of food above her requirements, and the diminution of 15 per cent, the amount introduced by importation, should not have caused any serious underfeeding of the nation as a whole. The diminished production of vegetable food and the absence of concentrated feeding stuffs rendered it impossible to fatten cattle and diminished to a marked extent the production of meat, and especially the production of fat.

A rich man, to satisfy his appetite, would pay any price, however fantastic, for food, and one household which before the war spent 25,000 marks a year on food and servants had to spend 250,000 marks on the same objects. The rations contained only 15 to 20 grammes of fat per day, and the food obtainable outside the ration was almost entirely deficient in fat. A diet thus restricted in quantity and defective in quality signifies slow starvation, states the report. In Germany a number of deaths actually occurred as a direct result of these conditions, especially among inmates of gaols, asylums, and other institutions, whose inmates had no opportunity of adding to their rations.

Under present conditions the rations, with other food obtainable, are sufficient to maintain the population at their diminished weight, provided that no strain is thrown upon their constitutions either by work or by infection, for their powers of resistance are reduced to a low ebb. The workers in factories were on the whole better off than most of the population, and it was the middle class which suffered more.

"Three years on a diet insufficient both as to quantity and quality, indigestible, tasteless, and monotonous," the report continues, "has not only reduced to a low level the vitality and efficiency of the great bulk of the urban population, but has also had a marked influence on the mentality of the nation. Among the lower and middle classes the chief defect noted is the general apathy, listlessness, and hopelessness."

Among the leading men the mental and moral prostration was the most striking. They seemed hopeless and despairing of any future for themselves or their country. This hopelessness was more striking than any resentment. The contrast of the mentality of these men with their overbearing self-confidence before the war was impressive. They seemed to have lost their nationality, and their point of view was that they have no hope of recovering from present conditions, and therefore that no change, even death itself, can be for the worst.

"The impression we have derived is that the nation of Germany is broken both in body and in spirit," adds the report. "Even if the adverse conditions as regards food were removed, months or even years of good feeding will be necessary before the people are restored to their previous health and efficiency."

The immediate needs of Germany are (1) food for her workers: (2) concentrated feeding stuffs and manures for her agriculture; (3) raw materials for her manufactures.

No country in the world depended on manures to the same extent as Germany, and after three years of short supplies the latent reserve which was built up in previous years must now be approaching complete exhaustion. As regards the milk supply, the average quantity given had been reduced, and a serious reduction has also taken place in the number of milch cows. The foundation of Germany's whole system has been agriculture; that foundation had been undermined to the extent of reducing its strength by half. A further reduction unless external support was given would mean the certain collapse of the whole structure, and if this happened then the surrounding nations were almost bound to be implicated in the disaster. Before any reconstruction takes place Germany's fertility must be increased.

—*British Commission's Report.*

RECOVERY.

God has given back my life,
  Graciously my strength restored,
Into goblet emptied soon
  Overflowing measure poured.

Ere I lift the vessel up,
  Thankful that it now is filled,
Let it stand a moment by,
  And my eagerness be stilled.

Till my silent vow is made
  That in gratitude to Him
I will give this chalice back
  Filled with service to the brim.

VLYN JOHNSON.

THE STUDY TABLE

"Foreign Affairs"

The Union of Democratic Control is making itself felt in many ways in Europe, and one of these is in the publication of *Foreign Affairs,* its organ, whose second issue was made in August. This copy has been sent to America with the following letter from Mrs. Philip Snowden:

Now that the war is over, the time has arrived for healing the wounds of the nations and bringing them into close touch and co-operation. To this end an ably conducted journal devoted to international understanding is badly needed. Such a journal is provided in *Foreign Affairs,* which is being published by the Union of Democratic Control, an organization which represents Labor and sound liberal opinion in this country, in matters of foreign policy. The Union of Democratic Control, as you probably know, enunciated President Wilson's great principles, two years before the president himself gave them to the world as the necessary foundation of a new world order.

I hope you will feel sufficiently attracted to this venture to become a regular subscriber, and to recommend it to your friends. It is vitally important that men and women of education be informed of the doings of like-minded men and women all the world over.

Owing to the feeling of confidence with which the Union is regarded by men and women of the highest integrity and distinction all over the world, *Foreign Affairs* will be in a position to publish articles by authorities of world-wide repute, belonging to different nationalities—articles which will not be found elsewhere, and which will assist us in understanding the international situation. I may point as an instance of this to M. Romain Rolland's fine appeal in the current issue.

Yours sincerely,
Ethel Snowden.

The subscription to the journal is only two shillings and sixpence per annum. Membership in the Union and all its publications, including *Foreign Affairs,* costs ten shillings a year.

M. Romain Rolland's article in the current issue is "The Intellectuals: Their Failure—Their Opportunity." It is a close analysis of what the future may hold, if we will, by the man who was first given the Nobel Peace Prize for his book, "Above the Battle," and then exiled from France for continuing to hold, and acting upon, the book's principles.

There is an article by Israel Zangwill, urging the importance of the little journal as a medium for the accurate presentation of foreign affairs at a time when we have witnessed "the reduction of mendacity to a profession and of its diffusion to a science." A splendid plea for Ireland is made by Erskine Childers; and Arthur Ponsonby contributes a résumé of the international record for the month. The opening article is devoted to Russia, a clear analysis of the real direction of the policy of intervention written by E. D. Morel, and concluding:

Thus the policy maintained during the past eight months by the British and French governments is fatuous even from the point of view of those who see in the spread of the Idea a peril to the social structure they desire to uphold. From the aspects of the national interests of the British people it is a suicidal policy. From the still wider aspect of moral ethics the policy is criminally wrong.

He regards the opposition to the Russian experiment as "The War Against An Idea," as he titles his article—the idea that the true divisions of people are not geographical at all, but of class.

There is a Labor page by Ben Turner, a "Round the World" comment, by "an Internationalist," and a poignant department of extracts from current news comment—such as the following from the *Financial News* of November 20, 1918:

In the City it is realized that events are shaping more and more toward an international suzerainty over Russia modeled on the British surveillance over Egypt. *Such an event would transform Russian bonds into the cream of the international market.*

But the italics are not printed by the *Financial News.*

Those who chafe at being able to do little to shed some tiny light on the international sorrow, can at least send the sixty-two cents to this little paper, to keep it alive and growing. Or better yet, two dollars and a half to the Union of Democratic Control for membership, and all publications including *Foreign Affairs.* The address is Orchard House, 2 Great Smith Street, Westminster, London S. W. I. England.

The aims and policy of the league, as enunciated in this current number of *Foreign Affairs* are as follows:

To abolish secret diplomacy everywhere, and to secure for democracy control over foreign affairs.

To convince the workers that their vital interests are threatened at every point by a system under which the relations of one nation with another—and therefore the issues of Peace and War—are conducted by a small and narrow oligarchy, out of touch with democratic sentiment and opposed to democratic progress.

To labor incessantly to persuade all men that war between civilized states is a criminal absurdity, and becomes possible only because mankind does not yet understand that it must meet the powerful international organization which exists to promote war, with an even more powerful international organization to insure peace.

To secure the drastic reduction, and the eventual abolition of the armaments of all the powers, and the abolition of the private armament industry everywhere.

To work for the free exchange of commodities and services between peoples and against the commercial imperialism which seeks to monopolize the economic wealth of undeveloped countries in the selfish interest of sectional groups.

To make the League of Nations a genuine organ of international co-operation and democratic representation.

To work for the revision of the Peace Treaty in order to remove from it those manifold injustices which will hinder the task of international reconciliation, and sow the seeds for future wars.

To oppose and expose the diplomatic, financial, and journalistic intrigues and the personal and imperialistic ambitions by which nations are hounded into war.

The Union invites the support and co-operation of men and women all over the world in the prosecution of its labors.

ZONA GALE.

FAITH.

I know not what abides
When I have passed;
I know not what's beyond
The silence vast.

I only know that daylight follows dark
Across the skies;
I only know that myriad stars shall glow,
Where sunset dies.

I only know that o'er the happy lake
Bright ripples race;
I only know that drifting shade and light
O'er mountains chase.

I only know that 'neath my eyelids closed,
Are painted scenes,
Awake, asleep, throughout eternity,
Shall furnish dreams.

ROBERT M. L. HOLT.

News from Europe

Russia and British Air Raids.

Dr. V. N. Polovtsev, late vice-president of the Municipal Council (Duma) of Peterhof, Petersburg, sent to the *Manchester Guardian* the following letter protesting against Britain warring upon a country with which she is not at war:

Eight British machines attacked Kronstadt on Friday, the first of August. British air raids on various towns in the south and the north of Russia have been reported in the papers.

Thus the peaceful and defenceless population of Russia, in addition to all its misery, is being also subjected to one of the cruelest forms of war. And this after all that was written in the English press when English cities were attacked by the German Zeppelins and Gothas. What difference is there between the two cases? If any, it is only in the fact that while the Germans attacked an enemy with whom they conducted an open warfare, the English military craft attacked a country on which war has never been declared by England.

The heart of a Russian who can forget himself for love of his country bleeds at the knowledge of these facts. Now, when peace has been signed, our late allies have thrust the sword into the very heart of Russia.

Most vigorously protesting against many methods of practical Bolshevism, and being opposed to its political program, I protest with still greater indignation against foreign invaders bombarding defenceless Russian cities and supporting the terror of Koltchak, who is covering with blood the fair land of Siberia, which has hitherto escaped the horrors of war. Koltchak's high-handed methods of government have surpassed the worst crimes of Czarism.

I protest against assistance being given to the man who, "with the ruthlessness of a Tartar conqueror," suppressed the democratic government of Siberia and murdered several members of our Constituent Assembly.

There does not seem to be any government in the world at the present time to which one can appeal in the name of right and justice. My protest of indignation and deep sorrow for the sufferings of my country is therefore addressed to the English people, the people whom, from my childhood, I was taught to love and esteem, whose friendship for my countrymen I deeply desire, and in whose power and sense of justice I still believe.

Let an end be put to the blockade which destroys our young generation and ingrains in it a hatred of England. Let the English troops be withdrawn from Russia. No powerful fleet, no fresh reinforcements are needed for that. It can be achieved by an agreement to cease bloodshed, an agreement which the Bolshevik authorities have often expressed their willingness to sign.

British opinion must put an end to the policy coinciding with the secret instigation of the "Russian friends" of England, so that the English people could, instead of this "friendship," secure the friendship of the great Russian people—great in the past and great in the future—great not in their military exploits, but in their thought, in their marvelous art, in their sufferings, and in their genuine love for a brotherhood of nations and for freedom.

I conclude my letter with the heartfelt desire to see this country and my own united in the future in the bonds of solidarity and lasting friendship as one of the most important conditions for the welfare of the world.

France and Ireland.

The Paris newspaper, *Le Temps,* dealing with the Irish problem, says:

The Irish question has now been brought to the fore officially and in public by the British Government. There is therefore no indiscretion involved in commenting upon it. In entering upon this subject we hope above all that France will remain, after the war as during the war, absolutely loyal to Great Britain, her ally in the days of tragedy. On the other hand, an instinctive and immemorial sympathy binds the French to the Irish now as before the war. This sympathy has been recently strengthened since the American soldiers came across to France to fight, for many of them are descended from Irish emigrants, and we know how popular the Irish cause is in the United States.

Remaining therefore (the article concludes) simply spectators of the events which are taking place in Ireland, we may be permitted to express a wish that this struggle, which has lasted for 750 years, may be brought to an end by the triumph of a new spirit, that spirit which ought to inspire the League of Nations.

Telegraphs and an Unknown Star.

The following message from Madrid suggests a reason for the disturbance and delay we have noticed in connection with our telegraphs since taken under the control of the Government. We are informed that the Spanish Minister of the Interior has notified the press that:

The postal service observatory reports that during the passage of an unrecognizable star in an east-north-east direction the Tellurian currents were interfered with, resulting in the stoppage of all telegraphic communication for a considerable period.

The minister adds that the observatory at Ebro announces that the phenomenon has coincided with a great increase in the size of the black spots on the sun.

May we recommend Burleson as a name for the unknown star?

British Troops and Armenia.

The Inter-Allied Supreme Council considered a telegram from Colonel Maskell on the conditions in Armenia which would result from the withdrawal of the British troops.

With reference to the alarming reports which have been sent by the agents of the Allied Governments in Armenia to the Peace Conference to the effect that the withdrawal of the British troops would be the signal for a terrible outbreak of massacres and violence, of which the Christian Armenians would again be the victims, it is pointed out in Conference quarters that the British Government in March last warned the other Allied governments interested in the welfare of Armenia that the two British divisions in Armenia could not be maintained indefinitely in the country, and that it was intended to begin the withdrawal of these troops on June 15. The withdrawal has been postponed for fully two months in order to meet the wishes of the Peace Conference, and is now fixed to begin on August 15.

No other power has yet offered to send troops to Armenia to relieve the retiring British troops. The gravity of the outlook in Armenia is not disputed. On the other hand, the British Government feels that with all the responsibilities it already has on its hands it cannot undertake the duty of garrisoning.

The French Press and Hungary.

In an editorial the *Manchester Guardian* says:

It was by no means surprising to see the glee with which the Roumanian occupation of Budapest was hailed in the French press. But the attitude of *Le Temps* was something of a mystery. On the day when M. Clemenceau sent his ultimatum to Roumania, that faithful exponent of the French official mind actually allowed itself to protest against France "endorsing a policy which is contrary to her sentiments." Was the semi-official organ attacking the Government? The reply, it would appear, is both in the affirmative and in the negative. There is reason to think that a serious difference of opinion arose between the French civil and military authorities concerning the action of the Roumanians. M. Clemenceau disapproved the military occupation of Budapest by the Roumanians. Marshal Foch, on the other hand, held strongly that a clean sweep should be made of Hungarian Bolshevism. He even hinted that he might resign his office if his views were disregarded. In this connection it must be borne in mind that during the last few months the French general commanding in the East has always attended the more important military councils at Bucharest. Much that has been puzzling in the attitude of the French semi-official press and many of the divergencies between French policy at home and in Eastern Europe become intelligible when they are seen as reflections of the difference between the civil and the military point of view.

The German Prisoner and British Officers.

Private Bruckmann, the German prisoner who rescued two British officers from a burning areoplane on Salisbury Plain, has now left Dorchester internment camp for Germany, having been granted repatriation, as already announced, in recognition of his brave and chivalrous act.

Before his departure Bruckmann, who belonged to the 97th Reserve Regiment, was presented by a representative of the Royal Air Force with a sum of money and a silver watch and chain. Several thousand German prisoners were paraded at the camp to witness the ceremony. On receiving the gifts the young soldier saluted smartly and his comrades stood at attention.

Bruckmann suffered extensive burns in extricating the officers from the blazing machine.

Britain and Afghanistan.

The following is the text of the Peace Treaty signed at Rawal Pindi, August 8:

Article I. From the date of signing this treaty peace is declared between the British and Afghanistan governments.

Article II. In view of the circumstances which have brought on the present war the British Government, as a mark of displeasure, withdraw the privilege enjoyed by the former Amirs of importing arms and ammunition or warlike munitions through India.

Article III. The arrears of the late Amir's subsidy are furthermore confiscated, and also no such subsidy is to be granted to the present Amir.

Article IV. At the same time the British Government are desirous of the re-establishment of the old friendship that has so long existed between Great Britain and Afghanistan, provided that they have guarantees that the Afghan Government are sincerely anxious to regain our friendship. The British Government are prepared, provided the Afghans prove their sincerity by acts and conduct, to receive another Afghan mission after six months for the discussion and settlement of matters of common interest to the two governments and the re-establishment of the old friendship on a satisfactory basis.

The Afghan Government accept the Indo-Afghan frontier accepted by the late Amir.

They further agree to the early demarkation by a British Commission of the undemarcated portion of the West Khyber, where the Afghan aggression happened, and will accept such boundary as the British Commission lays down.

The British troops on this side of the border will remain in their present positions until the new demarcation has been effected.

FRANCIS NEILSON.

QUESTIONS.

I asked the day, "Does God take thought of me?"
No voice responded from the vale or height;
But through a rift the sun smiled airily,
And all the landscape lilted in the light.

I asked the night, "Does God still love me so?"
But silence seemed to clog her cloudy bars;
A soft sweet wind dispelled the mist, and lo!
The deep dark sky was all a-thrill with stars.

DONALD A. FRASER.

"Oh, make my anger pure,—let no worst wrong
Rouse in me the old niggard selfishness.
Give me Thine indignation—which is love
Turned on the evil which would part love's throng;
Thy anger scathes because it needs must bless,
Gathering into union calm and strong
All things on earth, and under, and above.
Make my forgiveness downright—such as I
Should perish if I did not have from Thee;
I let the wrong go, withered up and dry,
Cursed with divine forgetfulness in me.
'Tis but self-pity, pleasant, mean and sly,
Low whispering bids the paltry memory live;—
What am I brother for, but to forgive? . . .
Lord, I forgive—and step in unto Thee."

—George MacDonald.

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Formerly directed by Jenkin Lloyd Jones and still pursued by the Religious Study Classes and Sunday School of All Souls Church, Chicago.

PREPARED FOR UNITY BY MISS MAY JOHNSON.

The Second Year

The Religions of the Elder World

X. The Code of Hammurapi

When Marduk sent me to rule the people and bring help to the country, I established law and justice in the land and promoted the welfare of the people.

Hammurapi was the second great Semitic ruler of Babylon. His ancestors, Amorites from Syria on the Mediterranean, only a few generations earlier had taken possession of the little town of Babylon on the Euphrates River. Under his rule the city of Babylon became for the first time supreme throughout the land. As sources of information revealing the deeds and character of the great king we have a group of fifty-five of his letters and the monument bearing his laws. The letters afford a glimpse into the busy life of this powerful monarch. In his executive office in the Palace he dictates to a trusted confidential clerk letters on many subjects: The river must be rendered navigable after a flood, the spring sheep shearing is an occasion to celebrate, delinquent tax gatherers must be called to time and justice be granted to all. This just king soon saw the necessity of some uniformity in the laws governing business and social life and the famous Code was the result.

Justification for the study of such a code may be found in a letter contained in a little book "Babel and Bible," written by Prof. Delitzsch, published in 1901. The letter was addressed to the president of the Oriental Society, Admiral Hollman, by the erst-while Kaiser of the German people. Any student of current events who still knows not the cause of the present troubles in Europe may find in this letter an illustration of the philosophy indulged in by the mad emperor of a deluded people in the beginning of things. German expeditions into the East have given to the world some valuable finds, but the Kaiser saw whence these discoveries were leading and set out to check the utterances of his own savants wherever they did not comport with the things he desired taught in his land. Hence we have the letter in which he requests the Professor to retire to the field of archeology, where, says the Kaiser, he properly belongs, leaving the field of theology to the theologian. For Prof. Delitzsch had not adhered to the original program to "determine by means of critically verified translations of the inscriptions, the extent to which these materials shed light on the history of the people of Israel or elucidate the historical events, customs and habits, traditions, politics and laws of the Israelites."

By confining himself to such a field he would have

kept his hands off that part of the study which was displeasing to the Kaiser. Wilhelm could not afford to have questioned the infallible doctrines of the German crown which doctrines rested on the immutability of certain parts of the scriptures. Says this once great ruler.

It does not admit of a doubt, not even the slightest, that God reveals himself continuously in the race of man created by him . . . in this or in that great sage, whether priest or king, whether among the heathen, the Jews, or the Christians. Hammurapi was one. So was Moses, Abraham, Homer, Charlemagne, Luther, Shakespeare, Goethe, Kant, and Emperor William the Great. These he sought out and endowed with his grace to accomplish splendid, imperishable results for their people, in their intellectual and physical provinces, according to his will. How often my grandfather pointed out that he was only an instrument in the hands of the Lord.

But the conceit of these lines may well be forgiven for the letter closes with this all too true remark, "Religion has never been the result of science, but the pouring out of the heart and being of man from intercourse with God." This remark stamps the great difference between the code of Hammurapi and the code of Moses. The former is a set of laws, a code, and nothing further; the latter is a religious document in which laws are interpreted as part of the very fibre of the religious being of the people of Israel. This point has often been missed. Delitzsch is perhaps extreme in stating that much, if not all, of the Mosaic code is borrowed or copied from that of the Babylonian king. He dates all the institutions which we have accepted as peculiarly the gift of the Israelitish people back to this earlier time, even the sabbath which by many is regarded as the unique gift of the people of the Bible. He also endeavors to set up a case for monotheism. There are still those scholars, however, who have studied this code who are sufficiently liberal to seek out the differences as well as the similarities between it and the Mosaic code and who believe that it might have been possible that the later one was influenced by the former. Such is the viewpoint of Stanley Cook, who has written an exhaustive comparison of the two codes. He takes the position that there is little in the code of Moses which is copied or even greatly influenced by the writings in the earlier code. He is inclined to grant that both codes are the final form of a slow compilation of customs and laws and that neither one was written offhand at one sitting. They grew as the splendid Sermon on the Mount grew which is now a gathering of pearls of wisdom, each one spoken upon some distinct occasion. Even our modern codes of law are added to from time to time as custom and usage warrant.

Cook believes that both Hammurapi and the authors of the code of Moses were influenced by Semitic customs and laws antedating both the Babylonians and Assyrians.

At a time when the Jews might have been influenced by the material laws of the Babylonians they builded laws of their own which embraced softer touches in many, many places than are evidenced in Hammurapi's code. Mrs. M. L. Purvin, on whose article this lesson is based, says:

The ethical, spiritual touch so redolent in the laws of Moses is foreign to those of Hammurapi. Kindness to animals, sanctification of marriage, cherishment of children, distribution of food, respect for the stronger (even in the very hour when the foe was pressing on from the rear), discouraging instead of legalizing prostitution, exempting young married men from military service (whence Hammurapi exempted herdsmen needed in the interest of stock raising), a finer sense of protection for women, more humane treatment for slaves, encouraging the art of self restraint for moral rather than purely commercial reasons, looking after the interests of the poor and weak, setting up bounds against unlimited wealth, doing right for right's sake, these are all provisions in the Israelitish code which are not found emphasized or even mentioned in the code of Hammurapi.

Until eighteen years ago this wonderful discovery of antiquity lay buried under a pile of ruins. In the winter of 1901-1902, a French archeologist, William de Morgan, and a Dominican monk, Scheil, found in the ruins of the old acropolis at Susa a diorite block which it is now assumed was carried away from Babylon by the Elamites as part of their plunder. This block of diorite, or greenstone, had been broken into three parts that the explorers easily fitted together. As is now well known it was a custom among ancient nations to engrave their laws upon stone and to erect the stone in a public place where the people might read the laws and be guided by them. It is supposed that other copies of the code of Hammurapi were set up in various cities. The copy which the French expedition found forms a monument nearly eight feet high. On the upper part of one of its faces is represented the seated figure of the Babylonian Sun-god, and before him is a Babylonian king in the attitude of worship. Beneath the sculpture and covering the entire reverse of the stone, is an inscription of about 4000 lines arranged in 44 columns, the longest cuneiform inscription yet discovered. Hammurapi, standing, is receiving from the Sun-god the law engraved on stone.

Hammurapi has been identified as being the Amraphel mentioned in Genesis which makes his date 800 years before the coming of Moses and the earliest date estimated for the giving of the Israelitish laws, which by many are thought to belong to a later date. This document of Babylonian culture, the oldest in the history of human progress, opens the portals of palaces, writes the history of their inhabitants and servants and slaves so clearly that in comparison the people of Israel with their ancient literature, the Bible, appear as the younger member of a venerable and hoary group of nations.

We bow with considerable deference, therefore, to Hammurapi the great king who made of Babylon the political and religious center of a powerful nation; who established a uniform system of laws, a code which determined in the minutest manner the rights and privileges of his citizens, relations of master, slave, women and children, etc.; who rebuilt ancient shrines, dedicated new ones; rehabilitated old and built new canals, who improved and rebuilt his cities and who set an extremely valuable example of justice and piety in his own conduct during the fifty-five years of his reign.

It is stimulating to revive the picture of such a king, a code and a people who were old when all that is now commonly known as old was still young.

QUESTIONS.

(1) To what tribe did Hammurapi belong?

(2) To whom are we indebted for a knowledge of his laws?

(3) When and how was the monument discovered?

(4) Are the laws of Moses and those of Hammurapi comparable? In which code do you find the noblest ethics?

THE FIELD

"The World is my country, to do good is my Religion"

COMMUNITY CHURCH BURNED

The Community Church of New York, formerly the Church of the Messiah, was wrecked by fire on September 11th. The beautiful auditorium was swept by flames from end to end, and the floor buried under tons of wreckage from the roof, ceiling and galleries. The organ, put in place in 1912 at an expense of $21,000, was completely consumed. All the memorial windows save two were smashed to bits; and the beautiful Tiffany mosaic, behind the pulpit, erected in memory of Dr. James H. Parker, badly damaged. Comfort is found in the fact that the Robert Collyer monument, as though by some miracle, was untouched—the church house damaged only by water—and the offices not interfered with in any way.

The task of rebuilding, which is an enormous one, will not be hastened. A thorough survey of the situation will be made, and no steps taken until a complete plan of reconstruction has been worked out and accepted by the congregation. Meanwhile, a large and centrally located auditorium will be secured for Sunday morning services and Sunday evening forum meetings; and all parish activities carried on as usual at the church house.

CHURCH ATTENDANCE IN ENGLAND

(*Concluded*)

"Americans, no less than Englishmen, are familiar with the published works of Rev. W. E. Orchard, minister of King's Weigh House, London, a Congregational Church," writes Mr. Burns. "Among the ministers of his denomination Dr. Orchard has the distinction of being the first to introduce into the service of worship elaborate ritual made up of portions from the historic rituals of the Catholic and English Church. The very architecture of King's Weigh House has been adapted to this idea. There is the chancel, the crucifix, the altar, the arrangement of the choir with which one is familiar in the Church of England, or the ritualistic churches of America.

"The minister, when he has finished the conduct of the ritualistic service of worship, changes his robe before entering the pulpit, and before the crucifix makes the sign of the cross, before entering upon his preaching.

"It is a long day's journey that he has gone from the severe barrenness that marked the early Puritans and Nonconformists; and one wonders whether there will be many to follow the example of this London church which wears the Congregational name, and possesses the spirit of that body, yet uses so largely the forms which have been traditionally associated with those bodies from which the Puritans determinedly departed. However that may be, the services in King's Weigh House are well attended by thoughtfully reverent and alert people, amongst whom one sees many young men and young women.

"During August, the preacher at King's Weigh House has been Rev. Richard Roberts, minister of the Church of the Pilgrims, Brooklyn, N. Y. Mr. Roberts went from England to his Brooklyn charge about five years ago. He is not unknown in Boston, having spoken there frequently. In King's Weigh House he is having marked success this summer. Whether it be due to his stay in America or not, Mr. Roberts has that directness of speech, that freedom, that virile force which the English audiences generously ascribe to the American pulpit. English audiences seem to welcome this style of preaching, if for no other reason than that it offers variety. Because of this and because of the force and genuine worthfulness of his thought and faith, Rev. Mr. Roberts has been met morning and evening, even during the so-called holiday month, by audiences that leave few vacant seats."

"Since his resignation from City Temple, London, American ministers have not followed closely the work of Rev. Reginald J. Campbell," continues Mr. Burns. "When from that noted pulpit he was sending out such volumes as 'The New Theology' he was often quoted on the other side of the sea. Since then one rarely hears his name mentioned save in an inquiry as to what he is doing. This is partly because he is not publishing as he was before. And it is partly because many ministers felt that his entrance into the ranks of the clergy of the Church of England constituted a retrogression to the things from which the Pilgrims and the Puritans gained their freedom at a great cost. An English army officer on his way to a Sunday morning service at Westminster Abbey avowed that the minister in question is 'much less sensational than he used to be.' This is a different point of view from which to judge the action.

"At Christ Church, in Victoria Street, Westminster, Mr. Campbell faces Sunday after Sunday an audience which fills the chapel to its capacity of some five hundred. The minister is very simple in spirit. This is noted in the service of worship, and in the sermon as well. The spiritual atmosphere is like that of a large family meeting in the intimacies of the home. The minister speaks as a friend to friends. He tells of that which is nearest his heart and likewise to theirs. He speaks without manuscript or notes, with simple language, but with a naturalness and beauty that can be had only through long discipline of mind. It is not the kind of sermon that calls forth great headlines in the newspapers, nor would even cause the retiring audience to remark about its greatness. Nevertheless it deals with the deep things of life, it serves to encourage the hearts of the people that they may carry on in these times of trouble and uncertainty; it gives to them the strength which springs from a vision that sees life steadily and sees it whole. The word thus spoken is received with the reverent attention that marks the better English congregations, and surely it will bear fruit in better living.

"Mr. Campbell is feeding the roots of a better life on the part of the men and women who hear him, and his work is making for the better social order which must result from this sort of preaching in the pulpits of the world. Therefore it makes not much difference under what name he serves, nor yet whether his name is heralded abroad as once it was."

"And by the above observation," further writes Rev. Mr. Burns, "we are reminded of how far we have shifted the whole basis of our thought from the day when Puritan and Nonconformists contended earnestly and well for their freedom. The form of worship which formed the bone of contention then, troubles us no longer. The questions of theology which so disturbed the minds of ministers then, no longer are live questions. Not what a man believes about some dogma or other, but rather what is his attitude toward life as a whole is the question that gives us concern now. If he has a faith that leads him to live for the ideal human ends, to put forth not the grasping hand of greed, but to extend ever the helping hand of good will, to make his life a channel through which the goodness which is at the heart of things may find its way to serve human need, the minister of today is not going to bother much about what form of worship he observes nor yet what is his theological doctrine."

HARRY FOSTER BURNS.

The New York *World* printed recently a letter from a Chinaman, Li Moy Foo of New York City, that is worthy of some thought. Here are a few extracts:

"If a Chinaman may be permitted to suggest, would it not be possible to found a better and more lasting peace upon the Ten Commandments than upon the Fourteen Points? . . . Why does not the West now, after 1900 years, try the experiment of founding a state upon the teachings of its Christ?

"We Chinamen believe that trade restrictions beget war. The West had been at war for and because of its markets ever since your modern civilization was created.

"When the guns of Germany worked destruction to the cathedrals of France, we heard you weeping aloud in your market-places because of the loss of the architectural beauties of Rheims and Louvain. Not one voice was raised in honest protest because of the desecration of the Inner Tabernacle.

"I attack not your Christian religion, nor would I compare it unfavorably with our Confucianism. You, however, do not practice your religion. With you a commercial relation comes first in all things; the moral relation is forgotten.

"Lasting peace will come only when you accept honestly the teachings of the Christ whom you now only pretend to worship."

"The above opinion of Western standards," says the *Catholic Missionary Seminary* at Maryknoll, "is held by more than one of our Chinese correspondent's countrymen."

A LONDON OPINION

Spoken March 23, 1919

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